42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

up a good many friendships, and it is the starting point of not a few quarrels among them. Voluntary talebearing, by which I mean here reporting to the interested person the gossip that somebody has spread about him, is, as far as I can judge about the matter, rather rare, at least among men.

Drunkenness is a vice that is mostly indulged in only at the time of some *sáy-ám* or other sacrifice, and this mostly by old men. Comparing their use of intoxicating drinks with what I have seen in civilized countries, I should say that the Isneg is a temperate man. Nevertheless theory is stricter than practice, except in the case of youth.

Three points are still to be considered now, namely: chastity, honesty and truthfulness.

And first as to chastity and the virtues related to it. Complete nudity is habitual among youngsters under six years of age; the little coat usually worn even by small boys, is not sufficiently long to cover them decently. Such nakedness is not considered shameful as long as the children are small; nevertheless there is some ground for concluding that it may have an effect upon sex behavior. Indeed small children are very after tickled (*magkuríra-*, *kuríkán*) in order to cause them to laugh, and this tickling is very commonly practised on or near the genitals, not only by the parents, but also by young boys and girls; especially in the case of small boys, the principal use of their penis seems to be that of being fingered by every passer-by.

As soon as the child is able to lisp a few words, the pronunciation by the child of any obscene term that finds its way into the child's vocabulary is greeted with laughter; and if later on foul language is heard to proceed from the small boy's mouth, he is applauded for his cleverness instead of being chastised for his forwardness. Little girls are usually brought up in a less dirty atmosphere, as the mother takes care of them almost exclusively as soon as they are able to walk; but little or no separation of the sexes at night is insisted upon during the first years of the little Isneg's life.

Everything considered, the sight of nudity in both sexes, touching of one another's genitals without reproof, the early excitation of the boys' genitals through indecent handling by older children and adults, the use of dirty speech without the least restraint and almost with encouragement, all these combined can do nothing else but detract from the efficiency of subsequent teaching on sex morality. The existence of the term *kassár* seems to support my inference; *kassár*

181 or, if they
152 acquire money unfairly and buy rice with it, the rice,
157 when eaten, will give them no strength. As born psy-
[577 chologists, they enjoy working on you so that you will
827] think and act as they desire. They like a practical
[522] joke even when it is on themselves. In fact, even accidents are taken as jokes and the one who has been injured is the one who laughs the hardest. When going through hardship, they show real endurance. Their code is to laugh and joke near the end just as if they had only awakened from a good sleep.

181 The Apayaos are courageous and lovers of free-
175 dom. The Spaniards never did conquer them, and even we Americans had a difficult time establishing our benevolent government. It was necessary to continue the military control for many years; and only in 1923 was civil government established. During the first part of the Japanese occupation, Apayao was a place of refuge for fleeing Americans and, after the fall of Corregidor, Cabugao was made the headquarters of the USAFFE of Northern Luzon. The Japanese did not establish themselves here in these mountain fastnesses until March, 1943. They did not find the people at all willing to collaborate and left in August, 1944. When the Americans returned, the Apayaos volunteered, almost to a man, to assist in defeating the Japanese. Many acted as "bolo men" without pay, and served as cargados, messengers and laborers. Thus they neglected even their farming, so that this year their crops are small.

101 These people call themselves *Isnegs* and are so known by the neighboring *Ibanags*, whose language is related to theirs. Probably they are called Apa-

538 is rather monotonous and at other times becomes excitingly thrilling, according to the drift of the story.

538 In order to follow the tune, the narrator will often
522 draw out the end of some words or maybe add meaningless syllables. There are many repetitions of action and thought, as well as inconsequential happenings. Incongruities of action and sudden transitions of scene often occur. Once in awhile the narrative is broken by some ludicrous incident just as you have clowning in a drama. The greater pleasure is not so much in following the development of the plot of the story as it is in the delightful manner of the telling. Yet the plot is interesting, being often based on some
513 practical joke. Listening to such a story is really a very happy way to spend an otherwise dull time. Sometimes the people stay up all night and listen to them.

126 However, if one wrote down every syllable which the story teller uttered in narrating one story, he would have a book which very few people would care to read. Therefore most of the folk tales in this little collection are written in the short way. With some, the popular dialect used (sometimes ungrammatically) is also given. The English following is a free translation. Sometimes two versions of a story are given.

121 Some students make distinction between myths
538 and folktales. But the people have only one name,
773 *adodit*, for both; and as a matter of fact, there are
776 few folktales which do not have a religious element. In the early days the main distinction between *anitos* and men was that they lived in a different place: the only physical difference being that the female *anitos* had only one breast which was in the center of their